

# Christian Intelligencer.

WERE ONCE THESE MAXIMS FIX'D—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

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The following is from the pamphlet of Br.  
George Rogers. We doubt not our readers  
feel interested in its perusal. It is a  
recount of a journey to the States, and  
much to be regretted that the bigotry  
which prevents so many from examining  
Universalism for themselves, cannot be done  
away. If it could, truth would have many  
triumphs.—*Evan. Mag.*

## AN INCIDENT.

In the Fall of 1832, as I was rapidly  
travelling through Cairo to Catskill, in  
Gene county, N. Y., I was hailed by a  
gentleman, and at his request, took a  
seat in my carriage, who wished a pas-  
sage to the latter place. She proved a  
very companionable young woman, of a  
somewhat romantic cast of mind, and  
possessing considerable information of  
the kind obtained from general reading.  
Nothing on earth is more delightful than  
in intelligent female conversation, but for  
the flippant and trifling common place  
which the sexes address to each other in  
fashionable society, I confess I have  
never taste nor talent. One thing I  
regretted in regard to the subject of this  
narration, which was, that of the topic  
on which she inclined most to converse,  
religion, she evidently knew the  
least. She in fact knew as little of it as  
the Rosicrucian mysteries! On other  
points she could reason clearly—with  
soundness and judgment, but on this,  
her ideas were crude and common  
place. There was a manifest reluctance  
to penetrate the dire mystery which  
shrouded the subject. It was a *Blue-  
beard's closet* to her, which it was worse  
than death to unlock! A too common  
one, alas!

There was a touch of the Yankee in  
her too; for she was very inquisitive to  
know the name, birth-place, residence,  
profession, faith, &c., of him with whom  
she rode. "You would be startled, mad-  
am," said I, "were your questions touch-  
ing my faith and profession truly answer-  
ed. I know not but you would spring  
from the carriage, and refuse to ride  
with me any farther! for the holy men  
who have taken it upon them to modify  
the Christian charities of the present  
generation, have assigned them so limit-  
ed a range, that persons of my class are  
not without the pale; and yet, if you  
take our own word for it, we are not so  
generally graceless. We profess love and  
goodwill to all mankind, on the ground  
that all mankind are one undivided fam-  
ily, and have an equal place in the love  
of their common Creator."

"There you're too fast," said she.—  
"You are wrong in the premises. God  
does not love all men. He does not  
love the wicked. So at least the Bible  
tells me."

"The Bible must be a very partial  
book, madam, to tell you so, and with-  
out the same information from me! But  
where does it inform you this? In what  
book?—chapter?—verse? for I am  
ignorant of the fact you allude to."

"Why, in the Psalms, I think, it is  
said, 'God is angry with the wicked ev-  
ery day.'"

"True; but the proof required is—  
that God is angry with— but that he  
does not love the wicked. A mother may  
be angry with her child, on account of  
disobedience; but does she therefore  
cease to love it?"

"No; you are correct there. Well,  
me see. I declare I can't think of  
any passage exactly to the purpose, but  
have been accustomed to thinking  
there were many such. How strange it

even sinners do the same, saith Christ;—  
and the motive of his love, in that case,  
would be, because we first loved him.—  
And moreover, think you, madam—look-  
ing at the matter in the light of reason  
—that God would ever have created a  
being whom he foresaw he would have  
reason to hate?"

"I confess," said she, "I never paid  
attention to this point before; neither  
have I heard these texts insisted on.—  
Their meaning evidently is that which  
you ascribe to them; and I must there-  
fore abandon my position. But stay;  
may they not be merely applicable to the  
saints? Yes, yes; I remember now, I  
have often heard our minister dispose of  
them in that way."

"There is no doubt, madam, but that  
your minister can find some way to dis-  
pose of texts which make against his  
doctrine; but how does such trifling  
with the word of truth comport with his  
Christian profession? Is it only *saints*  
think you? that God loves while *yet sin-  
ners*—while *dead in sin*—while *aliens*,  
and *enemies by wicked works*? A singu-  
lar kind of *saints* these, truly! Fie on  
your minister!—the veriest heretic  
whom he is in the habit of sending to  
the devil, would not be guilty of so reck-  
less a perversion of Scripture!"

"The idea does certainly look ridicu-  
lous," said she, "upon close attention,  
and I must be allowed to retract it; but  
still it seems to me strange, that God  
should love all mankind, and yet be  
glorified in the endless damnation of  
many millions of the human race! And  
you know, it is said, that he is equally  
glorified in the final ruin of sinners, as  
in the salvation of the saints."

"It is said. Yes! but where is it  
said? and by whom? Why, in *creeds*,  
and by *creedmongers*; and many other  
things have been said by the same class,  
equally monstrous and absurd! *It is by  
this craft they have their living*. But, my  
dear madam, look at the odious senti-  
ment. God has no pleasure in the death  
of the wicked, saith the Scripture, and  
you think he will be glorified in an event  
he cannot contemplate with pleasure!—  
He will be glorified in the rebellion and  
ruin of a large part of his intelligent fam-  
ily!—In the disappointment of his wis-  
hes!—In the frustration of his plans!—  
This is a beautiful divinity! Is a father  
glorified in a son who lives a vicious life,  
and dies a death of infamy, equally as in  
a son who lives virtuously, and dying  
leaves a legacy of glory to the country  
which gave him birth? Is an earthly  
ruler as much honored in the oppression,  
want, misery, and disaffection of his sub-  
jects, as in their allegiance, prosperity  
and happiness? These questions admit  
of but one answer, and that answer, mad-  
am, your good sense will not fail to sup-  
ply."

"Somehow or another," she observed  
"I cannot account for it: Those opin-  
ions which I never before examined, but  
have always regarded as self-evident,  
are scattered by the force of your reason-  
ing, as the impalpable desert sand is  
driven before the wind. I don't know  
but what I err in subjecting these matters  
to the test of common sense; they are  
above our comprehension. Religion, as  
I have heard our minister say, adapts its  
instructions to our *faith*, and not to our  
reason."

"Then they might as well be address-  
ed to irrational animals; for what can-  
not be understood cannot be believed, as  
belief implies the assent of the mind to  
the truth of some doctrine or fact; which  
doctrine or fact we must comprehend, in  
order to our determining whether it be  
true or false. You may tell me, perhaps,  
as you undoubtedly have often heard  
your minister tell his hearers, that I can-  
not comprehend how a spear of grass  
grows, or a globe is formed, and yet that  
I believe in the growth of the one, and  
the formation of the other. To all which  
I reply: I do not believe concerning the  
manner of those facts, but in the *facts  
themselves*. I have no belief how grass  
grows but simply that it grows. The  
fact of God's existence I can comprehend  
but not the mode of it. The former is,  
therefore, a subject of my belief, but not  
the latter. The faith required of the  
Christian is a rational faith, and the hope,  
a reasonable hope. It may suit those  
who sell mysteries, at prices proportion-  
ed to their incomprehensibility, to inter-  
dict the use of reason, and inculcate the  
duty of implicit faith; but the man of  
moral honesty will make it his object to  
arouse the mind to an exercise and ex-  
pansion of its powers. And in this busi-  
ness he will have the sanction and the  
aid of every true patriot, and every true  
Christian. Rely upon it, madam, when  
you are forbidden to exercise your reason  
in matters of faith, it is in accordance  
with a policy originating in priestly craft."

"Well! I cannot say but you are cor-  
rect in these speculations. They are  
more profound than those to which my  
mind is accustomed. If it were a ques-  
tion of chemistry or natural philosophy,  
I could engage in it understandingly, but  
on theological subjects, I confess it with  
shame, after all the sermons I have heard,

the tracts I have read, the Sabbath-  
school instruction I received in youth,  
and the private lessons from my parents  
and our pastor, still my ideas are vague  
and unsatisfactory."

"Which, madam, can only be account-  
ed for in one way, viz: that those who  
undertook to instruct you, did not under-  
stand the subject themselves; no reflec-  
tion on their understandings neither.—  
The fault is in the subject. It is mysti-  
cal and unintelligible by their own show-  
ing. And, besides, a method of instruc-  
tion is employed which is calculated to  
enervate the mind, and to cripple its en-  
ergies, as to unfit it for the comprehen-  
sion of these matters, even if they were  
comprehensible. I will make this clear  
by a homely illustration. Here is a  
piece of plank one foot in breadth. I lay  
it upon two objects a foot or two from the  
ground, one end resting on each. You  
can walk upon it without fear, and in  
perfect safety; and the reason is, that a  
misstep would be attended with very  
trifling consequences. But let me place  
that same plank across a rocky chasm of  
fifty fathoms depth. You would not dare  
to venture on it. If you did you would  
experience a tremor through your ner-  
vous system, and a whirling sensation in  
your brain; because the consequence of  
a misstep would be death in a frightful  
form. Now the popular representation  
of theology is as the plank across the  
chasm. Make a mistake, and down you  
go to everlasting ruin!—to an endless  
starless night of despair! 'Shut your  
eyes,' says the priest, 'and follow me.—  
I will lead you across in perfect securi-  
ty.' To drop the metaphor, you are  
taught, madam, that to mistake in mat-  
ters of faith, is to incur the risk of end-  
less damnation. You fear where so much  
is at stake, to trust to the light of your  
own understanding; and you commit  
yourself implicitly to the guidance of  
your spiritual overseer."

"It just occurs to me," she thought-  
fully observed, "that the two leading po-  
sitions you have labored to establish, af-  
ford a consequence directly opposed to a  
plain doctrine of the Bible; for, if God  
loves all men, why not save all?"

"Oh! why, we all know that he will  
not."

"It appears, madam, that St. Paul did  
not know it; for he declares to the con-  
trary, that God will have all men to be  
saved and come to the knowledge of the  
truth."

"Yes; but that only means, that God  
is willing to save those who will be saved,  
and to damn those who will be dam-  
ned."

"I presume, madam, that St. Paul  
knew what he meant, and how to com-  
municate his meaning. He knew, also,  
that no will can incline itself to accept of  
salvation. And if all shall be finally lost  
save those who are self-inclined to em-  
brace the offers of life, then all mankind  
will be finally lost. This also the apostle  
knew; and, therefore, when he says  
that God will have all men to be saved,  
he must have designed to communicate the  
very idea which the words so clearly  
convey. And this is especially evident  
from what follows: 'For there is one  
God, and one mediator between God and  
men, the man Christ Jesus—Who gave  
himself a ransom for ALL, to be testified  
in due time.' It is easy seeing from the  
connexion, that he used the word *all* in  
its most absolute sense."

The young lady here eyed me from  
head to foot, with a look of keen obser-  
vation. "Are you only jesting," she  
inquired, "or do you seriously believe  
in the doctrine you deduce from this pas-  
sage? For I have never yet, to my  
knowledge, fallen in with a person of  
that persuasion, although I have fre-  
quently heard there were many such."

"Most assuredly, madam, and most  
firmly, too, do I believe in this most  
cheering truth; so that now, at least,  
you are in the company of a Universal-  
ist; and, what is more, a Universalist  
minister! I told you, in the outset of  
our conversation, that I should probably  
startle you, if I answered your question  
touching my profession directly. But as  
the matter has been opened gradually,  
the discovery will probably lead to no  
very fatal results; for you can see that  
I am not *cloven-footed*, and, therefore,  
not satan himself, in *propria persona*, al-  
though I have the credit of being one of  
his ambassadors. You will excuse my  
pleasantry, madam. It is easier to laugh  
than to cry about the silly stories, which  
are doled out in tracts and sermons  
against our heretical community. We  
cannot find it in our hearts to be sad  
on account of reports concerning us, which  
involve their own refutation, and react  
against the interests of those who put them  
forth."

"Indeed, Sir, to be frank with you, I  
should not have dared to converse at this  
length, if I had known what you were.  
I have heard our minister describe Uni-  
versalists as smooth and plausible in ar-  
gument, and their doctrine as well adapt-  
ed to gain upon the admiration and con-  
fidence of the young; and, therefore, he

has taken especial care to caution the  
young people of his charge against con-  
versing on religious points with such  
Universalists as they might chance to  
meet. The better way to treat their doc-  
trine, said he, is with SILENT CONTEMPT."

"With silent contempt! A doctrine  
held by more than half a million of free-  
men in America! Freemen who have  
formed themselves into societies—built  
nearly four hundred churches and some  
seminaries upon its principles! Free-  
men whose names and actions are not  
to be found on penitentiary calendars—  
as are many of those who would thus  
treat them—but who live, move, and  
have their being among us, as upright  
and useful citizens! With silent con-  
tempt! Suppose Christianity had been  
so treated in its beginnings. Suppose  
your minister's own doctrine were so  
treated. He must then resort to honest  
labor for his bread. How opposite to  
this is the apostolic exhortation, 'Prove  
all things, hold fast that which is good.'  
How much more becoming the modesty,  
meekness and candor of a Christian would  
it be to say, 'My youthful friends, I look  
upon Universalism as an unreasonable  
and unscriptural doctrine. I may possi-  
bly be in an error concerning it. My  
advice to you therefore, is, that you ex-  
amine the matter carefully and patiently  
and form a decision in uprightness and  
the fear of God.'"

"I must agree with you, Sir, in that  
sentiment; but let us dismiss that mat-  
ter. I have an important inquiry to  
make, and as Catskill is almost in sight,  
we have but a short time for farther con-  
versation. The inquiry is,—and I wish  
you to answer it with a seriousness pro-  
portioned to its weight—It is said your  
doctrine will not do to die by—What is  
the result of your observation on this  
point?"

"Why, madam, that the saying is false  
—false altogether. In the course of my  
extensive travels as a Universalist min-  
ister, for a term of five years, very many  
Universalist death-bed cases may be ex-  
pected to have come within my knowl-  
edge, young and old, male and female,  
learned and illiterate—and I solemnly  
declare, I know no one instance of recan-  
tation in that trying crisis; but, on the  
contrary, I know several instances of its  
having been avowed at that juncture, by  
persons who made no professions of it  
during life. But, madam, do not under-  
stand me as relying on these facts in  
proof of my doctrine. The sincerity of  
opinions may, indeed, be tested in a dy-  
ing hour, but not their correctness.—  
There is supreme folly in the saying—  
'such a religion will do to live by, but  
not to die by.' To die is to cease to live.  
Religion, therefore, is needed to teach  
us how to live—not how to cease to live.  
A man who has lived well, if he dies in a  
sane mind, will die well. But, madam,  
we will imagine a recantation of Uni-  
versalism. The subject, pale and emaciated,  
views himself as about being ushered  
into the presence of God—a God of  
infinite benevolence—his Father and  
friend, and the Father and friend of all  
the human family. He believes that  
this good and glorious Being will apply  
the remedy of his grace to the disease  
of sin, in all its forms, and to its ut-  
most extent. He sees, in perspective, a  
world of intelligencies rejoicing in beau-  
ty and purity around the throne of their  
common Creator and Redeemer. His  
father, mother, wife, and children are  
there. All he loved and all he hated on  
earth—all are now lovely. He is recan-  
tanced to all, and all to him—tears are  
wiped away—sin destroyed—death abo-  
lished—ignorance dispelled. This is  
the prospect before the dying Universal-  
ist. Now conceive him turning away  
from this beautiful spectacle. 'Oh!' he  
exclaims, 'I cannot die happy in a  
faith and hope like this. It cannot be  
true. I want something more satisfying.'  
At this moment, in stalks a ghostly mes-  
senger of damnation. He tells of an  
angry and vindictive Deity—portrays a  
world of flame, where millions lie writh-  
ing beneath his frowns. For aught that  
is known, the dying man may meet his  
father there, whom he witnessed go down  
to the grave in his grey hairs—and his  
mother, on whose affectionate bosom his  
infant head was pillowed! The uni-  
verse shall always present a scene of  
rebellion, ruin and suffering; and death  
instead of being destroyed, shall reign,  
and wave his blighting wand over untold  
myriads of subjects, so long as the throne  
of God shall endure! 'Thank God!' the  
dying man exclaims, 'I have now  
found the truth!—now I can die satis-  
fied!'"

"This representation, it is true," said  
she, "makes strongly in your favor, but  
then you have sketched the picture to  
your own liking. However we will drop  
this view of the subject. I must inform  
you that my grandfather came into this  
country from Connecticut. I have heard  
him tell of Dr. Huntington, who stood  
very high in the public estimation as a  
learned divine and good Christian. No  
one suspected him of being a Universal-  
ist during his life—for he was an emi-

nent Congregationalist minister—but  
after his death it appeared that he had,  
for thirty years, been a believer in the  
final restitution of all things; and that  
he had written a large work on the sub-  
ject, which in his will he had enjoined  
his heirs to publish after his decease.—  
Grandfather says the circumstance made  
a great noise in that part of the country;  
and that Dr. Huntington's book was an-  
swered by Dr. Strong, but not very suc-  
cessfully; for he overtasked his powers  
in the effort to reconcile the doctrine of  
endless damnation with the Divine be-  
nevolence."

"Your grandfather is correct, madam,  
in his judgment on Dr. Strong's book.  
If he could have reconciled with infinite  
benevolence, the calling of beings, in  
unnumbered millions, into existence—not  
only knowing they would be unutter-  
ably miserable through ceaseless ages,  
but actually designing them for that end!  
if, I say, the Doctor could have accom-  
plished that task, then no task could have  
been beyond his ability. He could have  
proved that water is congealed into ice  
by the action of the sun! or that the  
rainbow is a triumphal arch, erected by  
the Carthaginians, to commemorate Han-  
nibal's passage over the Alps! He  
could have proved any thing. Touching  
Dr. Huntington, the reverse of that trite  
saying which I have before noticed, was  
exhibited in his case. He found that  
*Universalism would not do to live by*, for  
had he openly avowed it, he would have  
forfeited his living. No, no; he could  
live better by preaching Calvinism. And  
so he could were he living now—for  
mysteries still find a better market and  
bear a higher price, than does common  
sense, or plain, intelligible truth. But  
Universalism, he found, was better to die  
by. And, accordingly, he resolved that,  
when secure from the frowns and perse-  
cutions which it would have drawn down  
upon him while living, he would preach  
it, and preach it, for ages, from his  
grave."

"Still, Sir, you must admit, that when  
the balance is struck between our re-  
spective sentiments it is decidedly in my  
favor; for should my doctrine be true,  
your situation is highly dangerous;  
whereas no evil consequences can accrue  
to me from a disbelief in your system,  
for if it should prove true still *I am safe*."

"Safe! is religion, madam, a mere  
expedient for safety? But admitting  
your views of God are correct, I then  
have mistaken his character. I have  
ascribed to him more benevolence than  
he really possesses. I have supposed  
him so much a friend to his whole intel-  
ligent family, that eventually, he will  
destroy whatever is inimical to their pu-  
rity and happiness. I have thought that  
his infinite holiness will ultimately triumph  
over all rebellion and sin. Well; I am  
mistaken. I have given more beauty to  
the portraiture than is to be found in the  
original. Will my Maker be very angry  
with me for this? Truly, madam, I  
cannot perceive why one faith should  
render our condition in the future state  
more safe than another. Truth is adapt-  
ed to make us happy, wise and virtuous,  
while we are under its influence and direc-  
tion; and, consequently, we are safe as  
soon as we come into its possession—  
safe from ignorance, vice and misery—  
safe from all the evils which tread upon  
the heels of error. One would be tempt-  
ed to think that the divine Being had  
given you believers in endless misery,  
strong reasons for distrusting his good-  
ness. You seem to think it a very in-  
secure ground of dependence, although, in  
theory you admit it to be infinite; but  
you are very apprehensive of its failure,  
and are continually dreading explosions  
of his wrath. Hence you require to be  
fully secured against such an event;  
and hope, in the case of its occurrence,  
to be able to shelter yourself in some  
way which you can regard as safe!"

"If, on reaching the eternal world, I  
should find your doctrine true, I shall,  
of course, be most painfully disappointed;  
for I shall find millions rolling in waves  
of ceaseless ruin, with whom I con-  
templated rejoicing in the realms of blessed-  
ness and love. Still I may be safe; for  
opinions cannot be admitted to form the  
basis of the different allotments in that  
world. If, on the contrary you should  
find my doctrine true, your disappoint-  
ment will be of the most pleasing char-  
acter, for you will find no widows and  
orphans in the kingdom of bliss, whose  
husbands and parents are in the flames  
of hell. But the truth, and beauty, and  
amplitude of that most cheering divine  
promise, shall then be matter of aston-  
ishment and enraptured sense! In thy seed  
shall ALL the FAMILIES, KINDREDS and  
NATIONS of the earth be BLESSED!"

Reader, the above incident is literally  
true, and the conversation as nearly the  
same as that which actually passed be-  
tween the young lady and myself, as my  
memory can supply at this distance of  
time. On our arrival at Catskill, she  
was received by a venerable old man—  
her grandfather as it appeared—into  
whose ear she whispered something, the  
nature of which I readily inferred, from



the affectionate smile which relaxed his features; while he playfully tapped her under the chin and inquired, "How did your Calvinistic prejudices relish such discourse?" The old gentleman then turned to me, and very courteously urged my stay, to partake of some refreshments, which invitation I much regretted the absolute necessity of declining. I have never seen either of them since. Reader, farewell.

# CHRISTIAN INTELLIGENCER.

— "And truth diffuse her radiance from the Press."

GARDINER, JUNE 12, 1835.

## CONFIDENCE IN GOD.

Christian reader, — did you ever see a little child following his father in the field? Whilst the parent was the chief object of its confidence and love, you would witness its attention arrested by the beauties on its way, and notice it stop here and there to gather the virgin flowers. It looks up, and seeing him at a distance, the little creature runs to him again, for fear it should lose sight of him. So with the real believer in God — one who has a true sense of his filial relation to the Father of his spirit. Passing through the world amidst the thousand desirable objects which arrest his attention, like the child, he stops to gather happiness from the sources of earthly good which lie in his way. Still, his heavenly Father is the chief object of his confidence and love; and lest the things of "time and sense," should too fatally engross his care, he looks up to God and hastens often to repair to this his only ultimate source of protection and rational bliss. Christian believer! never suffer your heavenly Father to be at such a distance from your thoughts, as to leave himself alone. Beware of the error of the Atheist who, not having God in all his thoughts, makes himself a solitary wanderer in the world, where are dangers as well as beauties, and lives on without that filial confidence in his omnipotent love, which is necessary to quicken all the springs of hope and to give stability to all the means of happiness. Think often of God — of his constant presence and his all perfect knowledge of your every want. "He that formed the eye, shall he not see? He that formed the ear, shall he not hear?" Often repair to him for direction and support, then will your journey through life lead to the best ultimate sources of joy, and meanwhile afford you the greatest abundance of rational delight.

## OLD AND IRREFUTABLE.

One of three things is and must be true: 1st. either that God can but will not save all men; or 2d, that God will, but cannot save all men; or 3d that God can and will save all men. This is a small compass; but the truth unquestionably lies in one of the three terms. Reader, which of these central propositions will you adopt as the fundamental article of your Faith? On which will you rest your Hope? Which do you say is the most consistent with the duties of Charity which you owe to mankind? The first is strict Calvinism. The second Arminianism. The third Universalism. These are the three leading divisions, in the religious world, into and about which all doctrinal controversies of real importance may be resolved.

Calvinism — that is, the Calvinism of John Calvin — frankly admits that God is omnipotent, morally as well as physically, and that all men would be saved were it not his will to redeem the elect few only. This system denies his disposition to save all men, and thus accounts for the supposed fact that millions will be miserable to all eternity.

The second admits his will to save all men, but in some way or other, after a flood of metaphysical reasonings, whereby counsel is darkened by words without knowledge, virtually denies his ability to save all — "Oh," say Arminians, "God would save all his creatures — he is supremely desirous to do so, — but," — but what? "Why he cannot consistently with his other attributes" (as if his attributes were hostile to each other!) "or with the creature's free agency," (as if he had unintentionally given a power to his creatures, which he cannot control!) There have been a great many controversies upon this metaphysical point, and a multitude of words have been spent; but the result at last comes to the virtual declaration, that God is not truly omnipotent; that really he cannot save all men.

The third system is Universalism, and this results from an union of the two facts, admitted separately in each of the former, viz. that God wills to save all men, and that he can save all men. In other words, — this system maintains the infinite Goodness and the infinite Power of God. This is plain, intelligible, consistent Universalism.

Now, candid reader, say to your own judgment and to your own conscience, which of these three is true? Which is the most rational? Which the most scriptural? And as you decide, so are you — a Calvinist, an Arminian, or a Universalist. And if you are honest, you will henceforth support

that system, and that only, which your good sense tells you is the true one.

First. God is omnipotent. He could save all men if he would; but it is not his will to do this. Do you believe this is a scriptural truth? Say it then audibly, and as the words proceed from your mouth, look full in the face the following declaration of Scripture: "God will have all men to be saved and to come to the knowledge of the truth." We do not propose to be long now, and therefore do not quote other passages — as we might scores. One to the point, plain and unambiguous like the above is sufficient. God then wills to save all men; or to say the least any one could ask to have said, he is willing to save all men. The first proposition then is not true — in the latter part.

Second. God will have all men saved; but, in truth, he cannot save them. What is this but a denial of his omnipotence? Need we add any passages to prove that he is omnipotent? No. There ought to be no question on so plain a point. If his power is not as great in the moral as in the physical world, he is not omnipotent. But the Scriptures say he can do and will do all his pleasure. This system then is false. What, then, remains to be true? Answer: —

Third. God is omnipotent, — he can save all men; and he is disposed to and will save all men. "My counsel shall stand and I will do all my pleasure." Glorious, triumphant truth! Who would not bless God, that it is so! What a foundation for hope is here? Hither, then, all ye sons of doubt and sorrow repair, and establish yourselves well upon this spacious, this ample foundation, and proceed thereupon to cultivate all the christian graces of Faith and Hope and Charity.

## CAUSES FOR EXPUSSION.

A Methodist friend, in a letter informing us of his recent excommunication from the Methodist Church, gives to us, in detail, the exact charges for which he was expelled. Doubtless they are sufficient for the rejection of an honest man from the Methodist Hierarchy; but they are not sufficient for the expulsion of any man from the Church of Jesus Christ. They are — First, for exciting dissension in the Methodist Society [how?] by endeavoring to support the doctrine of Universal salvation. So the preaching of the same Gospel excited great dissensions in the church of the Pharisees in our Savior's time, and caused the offenders to be "put out of the synagogues," and excommunicated. It will not do to have a man in the Methodist Church who is honest enough to embrace Universalism, and bold enough to avow it; such a course, is, as some one has said, "like pouring daylight into a nest of owls, which makes a terrible screaming," and excites dissension. Secondly, for taking and circulating Universalist papers and other works favorable to the doctrine of the grace of God that bringeth salvation to all men. It will never do for a Methodist to take or read any other paper or book than such as the Oligarchy permit them to read, and these are Methodist ones only. An attention to both sides might endanger the Church creed; therefore such attention is prohibited and made the cause for excommunication. Thirdly, for using his influence to induce members of the Methodist church to hear a Universalist preach. This was a heinous sin, which demerits excommunication in its worst form. What! ask a Methodist to go and hear for himself, before he condemns a doctrine? Abominable! The interest of the Methodist church can never allow of this. Fourth, for raising his pew window in time of service, thereby manifesting an aversion to the truth — as if he would breathe fresh air amidst the smell of brimstone. No man has a right to breathe any thing but the fumes of Methodism. A disposition to enjoy the air which God has given to all his creatures, is an offence to the Church. Lastly, Slandering the Church in publicly representing a part of its ministers as grossly immoral. This, we suppose, relates to what he wrote us some weeks since, in offset to the unfounded calumnies of the Maine Wesleyan Journal against Universalist ministers. No one can retain membership in the Methodist Episcopal Church who dares to tell what he knows about any of the preachers of that Church. The greater the truth the greater the libel, and the greater the reason for expelling him.

The gentleman excommunicated is a worthy and talented man — a member of the last Legislature of Maine. We know he was greatly respected in that body. He says he has now been thrown overboard, like Jonah, only that he did not have the privilege of having lots cast. As he is now free, we trust he will stand fast in the liberty, and not again be entangled with the yoke of bondage.

## NEW HAMPSHIRE CONVENTION.

The New Hampshire Convention of Universalists will hold its annual session in Concord on the 17th and 18th of the present month.

## SENTINEL AND STAR IN THE WEST.

This is a Universalist paper, published in Philomath, Indiana, and conducted by Brs J. Kidwell, S. Tizzard and A. A. Davis — chiefly by the first who is one of the soundest and best writers we have in the connection. The Sentinel is an excellent paper, but we fear it is not supported with the liberality it merits. No matter how large a publisher's list of subscribers may be — the larger, the worse for him, if they are not punctual in paying for the paper. In closing the 5th Vol. about a month ago, Br. K. makes some matter-of-fact remarks, which are doubtless true in relation to his paper, as they doubtless are true with a more general application. Subscribers do not think enough of these things. We copy some of his remarks:

"But few men know the difficulties encountered by a printer or publisher of a public Journal, to say nothing about the difficulty of pleasing the various turns or cast of mind which may read our paper; this we do not feel concerned about. In regard to the matter we give to the public, we have consulted our own views and feelings on the subject. It has been our object to pursue a straight forward course; our views and opinions have been given without the fear of censure, or the desire of praise. We allude to the pecuniary embarrassments which attend the publication of a periodical paper, the expenses, which are great, occur just as certain, as if those who patronize the work were all prompt in the payment of their several subscriptions. Yet no indulgence is given — no excuse can be taken from the publisher, if this paper does not make its regular appearance, and contain interesting matter. The arduous task must be performed, whether the remuneration be made or not. Should the publishers of papers make the same default, in regard to the time they promise their numbers shall be published, as many of their patrons do, in regard to the time they promise to make payment, what prodigious murmuring we should hear against the publishers of public Journals. Yet a printer's dun is always out of season. If he is dunned by his journey-men, he paper maker, or any of his creditors, it is no excuse to them, that his patrons are not punctual in the discharge of their subscriptions; — the printer must pay up, whether he ever receives his pay or not. Some of our patrons consider these things and have been punctual in the discharge of their subscriptions, — others, again, are so naturally inclined to be punctual, that they are so, as a matter of course. These classes of prompt paying subscribers have our gratitude and esteem. As they have not been forgetful of us, we shall not forget them. All such subscribers (who have not ordered a discontinuance) will receive our next volume. But there are two other classes with whom necessity compels us to adopt another course, viz.: those who are able to pay, but not willing; and those who are willing, but not able; the former of these two classes we resign with pleasure, but it is with extreme regret that we have to give up the latter; were we in circumstances to justify the measure, we would gladly supply all such with a paper."

## NEW SOCIETY.

We learn from the Magazine and Advocate, that a Society of Universalists has been formed recently in the towns of Manheim and Oppenheim, N. Y. The cause flourishes in that place and neighborhood.

## REMOVAL.

Br. S. STETSON having removed to Brunswick, wishes to have letters, &c. directed to him at that place.

## COMMUNICATIONS.

FOR THE CHRISTIAN INTELLIGENCER.

### Epistle to a Friend, — No. 2.

MY DEAR FRIEND, — There are several ideas necessarily connected with the subject of my last letter, as well as some remarks growing out of the existing difference of our religious opinions; which, owing to the infirm state of my health, were then unavoidably omitted. Indeed, the only operating stimulant with regard to your request, was a desire to be 'instant in season,' in giving a 'reason for the hope that is in me' — else it had been postponed to some 'more convenient season.' And though I am now laboring under the effects of a lingering disease and compelled to write 'with honest anguish and an aching head,' I purpose to forget for a time, these infirmities; and in a friendly manner to address you. I could not be persuaded to do this, at this time, and under existing circumstances, were it not that the feelings you have ever manifested towards me, as an 'unbeliever,' are so different from the hostile spirit of many of your brethren, that I really feel under some obligation to you; and a desire to do you a service that I have hardly the inclination or ability to do to others.

It was my intention when I last wrote you, merely to present you a brief outline of my opinion of the chapter in question (John viii.) and reserve all other remarks until better able to sustain the fatigue consequent of writing. I think you can but discover from the mere reading of the 21st verse, its utter inability to support the inference usually drawn from it — and it is a fact, of which you are well aware, that only by taking a part of verse 24 and strangely mixing it with a part of verse 21, together with some very necessary additions, you are enabled to make out the cheerless and desponding sentence — "If ye die in your sins (Christ says?) where I am gone ye can never come." — Here I wish to say to you, that I think you learned your doctrine sometime previous to learning the bible, and gave to the only true guide occasionally a twist, to make it suit, as the above passage together with another circumstance I shall hereafter mention, abundantly prove.

This is what might, without any stretch of charity, be called, "adding to the things written in the book." However, I suppose

that otherwise it would not so well suit your doctrine of 'free-will' — being as it reads, a stern advocate of old fashioned Calvinism — a doctrine which you deeply abhor — the only palliation for your wide departure from the true reading of the Scripture. You would not, I think, find it so well adapted to your purpose of exhorting impenitent sinners, unless it were improved so as to imply a 'possibility of escape,' which is a favorite article in your creed, according to the distorted appearance of the text aforesaid. — How would it effect the multitude, whom you wish to 'flee the wrath to come,' should you rise and declare to them that Christ has said, "ye shall die in your sins, where I am gone ye cannot come?" How many 'converts,' think ye, could be made with this plain dealing? Yet this is the language of that very passage you so often pretend to repent. And do you not handle the word of God deceitfully? But you say, there is a way of escape provided, whereby sinners may be pardoned and find acceptance. — What, escape after they have died in their sins? Verily, this looks like the same doctrine you so often accuse Universalists of.

Remember Christ does not lie when he says "ye shall die in your sins." You should therefore, when you think it necessary to use this passage in connection with the 'unconverted ones,' say to them the truth — "ye shall die in your sins," — and then, if you choose, tell them they may escape. This would be plain dealing, in scripture unadulterated. To be sure, it might sound harsh, and be unprofitable, but it is nevertheless true, be it applied to whom it may. The truth is, that passage is not to your purpose, and it is a species of injustice to all concerned, to use it in relation to the state of 'sinners.' You dare not tell them they 'shall die in their sins.' Granted; you say — but we can borrow the 'if' and say, 'if ye do not believe, ye shall die.' But, tell me, where would be the benefit of this, since you can go no farther. Christ said to his own disciples, 'whither I go ye cannot come.' To avoid being a deceiver then, you would be obliged to stop before repeating this latter clause of the verse, and then your boasted argument is worthless.

The language is peremptory and decisive and was directed expressly to the Jews, (Scribes and Pharisees) — intended no more for the Gentiles, than was the prophecy of the overthrow of Babylon for that of Egypt. You are in the habit of using every passage of scripture at your command, that bears any resemblance to an idea of misery, and wielding them without discretion against the wayward sinner. Is this fair? Why not take the case of Job, as an example of the afflictions they must pass through? Or Annanias and Sapphira? Tell them they shall drop down dead if they utter a falsehood? You might, with as much propriety and justice, use either of these cases as the denunciations against the Jewish people. I have said this language is peremptory — it is so; and harmonizes perfectly with that design which blinded their eyes, (the Jews) hardened their hearts, that they should not see, nor understand, nor be converted and healed? John xii, 40.

Do not be alarmed at my Calvinism, as I am not so partial to that system of faith as to suppose that a God of love would do anything that would eventuate in the eternal disadvantage of his creatures — no, 'his tender mercies are over all his works'; and 'he is the same yesterday, to-day and forever.' Whatever he does therefore, or will do, from henceforth and forever, must be with a view of performing some greater good to all concerned, than could be done without it. Upon this principle he acted when he gave to the Jews the 'spirit of slumber,' that they might 'bow down their backs always' — it was, that the fullness of the Gentiles, by being presented with the gospel might be brought in; and then the captivity of the Jews should return, and 'all Israel be saved with an everlasting salvation.'

There are many reasons why this change should take place, even to our limited comprehension — some of which I will enumerate. 'The old covenant was found faulty' (Hebrews viii, 7.) — "it was a ministration of bondage and condemnation, and death," (2 Cor. iii, — Gal. iv, 24, 25.) — it was partial in its benefits and privileges — inasmuch as it was instituted exclusively for the house of Israel; and in them it generated an intolerant and exclusive spirit, and hypocrisy and iniquity. It became necessary then, that a 'new and better covenant' should be established, upon better promises — deep and wide as the race of man, impartial and unchangeable.

Now it was necessary also that the recipients of the favors of the first covenant, should be punished for their neglect of the spirit of it; in that 'they continued not in the things written therein and became accursed.' They must also be left without excuse when the favor of heaven is extended to the Gentiles. For this purpose the Messiah came directly to them, and to them he sent his disciples, saying, "go not in the way of the Gentiles, but rather to the lost sheep of the house of Israel." But lo, 'their eyes were blinded'; they rejected the gospel and it went to the Gentiles — "Go ye into all the world, and preach the gospel to every creature." — Mark xvi, 15. "It was necessary that the word of God should first have been spoken to you (Jews); but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn unto the Gentiles; for so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth." Acts xiii, 46, 47. You will find this state of the Jewish nation ably represented in most of the parables of our Lord, — their selfish spirit is plainly delineated by the 'elder brother,' in that of the 'prodigal son.' They were 'unprofitable servants'; and though they boasted of the performance of many religious duties — they 'had borne the burden and heat of the day' — they had, in fact, done nothing — 'had omitted the weightier matters of the law' — had not on the 'wedding garment' — no 'oil in their lamps,' or gospel faith; and, of course, the door was shut against them. — Knowing these things beforehand, our Savior makes the sweeping, positive declaration, "ye shall die in your sins," and soon after adds, as his reason, "For if ye believe not that I am he, ye shall die in your sins." He spoke this to the Jews and to none else, and to them it happened and to no others. He was speaking of the same event, Matt. xxiii, 37 — 39, Luke xiii, 34, where, indeed he utters a prophetic intimation of their

return. "O, Jerusalem, Jerusalem, that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, as a hen doth her chickens under her wings, ye would not! Behold your house is left to you desolate. For I say unto you, shall not see me henceforth, until ye say, blessed is he that cometh in the name of the Lord." This language agrees perfectly well with that of the eleven chapters of Romans, to which I have before referred you. "God hath not cast away his people whom he foreknew. . . . They have stumbled that they should fall — God does not but rather through their fall salvation is come unto the Gentiles. . . . For if casting away of them, be the recompense of their iniquity, what shall the recompense of their divine wisdom, the 'knowledge of salvation' is extended to all the human race. It is emphatically good tidings of grace, which shall be unto all people. The Jews are now wandering from the presence of the Lord' — which was in the temple at Jerusalem — in 'shame and in lasting contempt,' and ruin and degradation — they must, if the scriptures do not return, with songs and everlasting joy on their heads." Then 'shall every tongue confess that Jesus Christ is Lord' — shall all the nations of the earth be subject unto him, and become his kingdom? — shall there be 'no more sorrow, nor pain, nor death' — 'and then shall all men be saved and come unto the knowledge of the truth.' Phil. ii, 9 — 11, Rev. xi, 15, 1 Tim. ii, 4. Can you reconcile that passage upon any other principle, consistent with your ideas of free-will? I trust many wiser heads have failed to do so.

## DISPUTATION.

BR. DREW, — It is not my intention say ought disrespectful of 'controversies' in a certain acceptance of the term — I believe that, when written and accompanied with the amicable spirit of one with whom we have been somewhat acquainted during the past year, they are both right and profitable — Dr. Ely's correspondent to the contrary notwithstanding. I only wish to shew mine opinion a little, of one of the legitimate branches of the parent called disputation. Whether the brand like the fruit, ought to be good, when a tree is so, I do not pretend to decide — only know that there appears to be a difference between things done up in a way, and the petty, though almost ceaseless clashing we often hear among neighbors and people, who else, might meet on friendly footing. I cannot believe that benefit results from this kind of warfare; but on the contrary harsh and unpleasant feelings are liable to be engendered, which as is often the case, are immediately manifested in abusive epithets, or are smothered in the breast only to destroy the serenity of the mind, to embitter fraternal joys and drive peace and quietness from the soul. Indeed, there are few things, I think more destructive of the harmony, order and felicity of a neighborhood or family, than an eternal wrangling about matters of fact. In truth, it would almost seem as though some people depended on nothing else but a Quixotic valiancy, with pike and gun, to fight their way into heaven.

"Decide all controversies by  
Infallible artillery;  
And prove their doctrine orthodox,  
By apostolic blows and knocks."

It is a disorder that spurs the name limits of any one denomination — pays regard to climate and has fellowship with every bosom, except that of the christian. Neither is the cause of the bitterness, widely exhibited, to be attributed to the one party more than the other. It generally originates with certain minds of a sanguine temperament to whom a rebuff of any kind is sufficient cause of "a duel in the form of debate." The unchristian spirit is the emitted in "straight lines" toward the antagonist — both parties always tending to equilibrium of temperature, until abuse or blackguardism become the ruling order of the time.

"A clash of arguments, and jar of words,  
Worse than the mortal blow of rival swords."

Many indeed, seem to depend chiefly on conquest upon the noise they can make like the clattering of the ancient Greeks when rushing to battle, to frighten their opponent and drive him in disgust from the field. Truly, "destruction and misery are in their ways." People of opposite religious sentiments must possess dispositions that are rarely seen to come in contact, in order to go through with an oral discussion without abusing each other and leaving the ground unsatisfied. Even the victor, seldom fails to regret that, through prejudice or stupidity or some other cause, his arguments have not had the desired effect — to cause the vanquished to acknowledge himself beaten, and cease to "argue still."

When an individual wishes to learn the doctrine of others; then, and not till, is discussion profitable. All other disputations originate in pride, and have for their aim, the gratification of a desire to "be it over God's heritage," in the shape of theological conqueror.

Our young preachers are apt to acquire the habit of disputing, owing to the peculiar situation in which they are placed — being singled out, as particular objects of satirical and monomastic castigation. The pious ones, in their acquaintance, thinking perhaps, of their account of their youth, they can triumphantly into obedience and peradventure, save a soul from destruction. They, "always" willing to give a reason of the hope that is in them," naturally enough, attempt to turn these dictators into some kind of a reason consistent with that of a christian. But they scarcely of any avail — indeed it very soon reminds one of "casting pearls before swine," or sowing the good seed among thorns. Such people cannot hear a scripture argument when arrayed against them, unless be made to feel its import, or be impressed with the evidence which it is designed to convey. Of this truth, I think my brethren will all bear me witness.

I remember me a time — it is no harm to tell a little story — some two or three years since, when I attended a meeting in the town of A — of the sect calling themselves 'Christians,' in company with our good



## NEWS DEPARTMENT.

— "And catch the manners living as they rise." —  
GARDINER, JUNE 12, 1835.

Professor Hitchcock, of Amherst College, has recently delivered a course of Geological Lectures in Portland. The subscribers to the Lectures, at their close, voted unanimously to present him their cordial thanks for the important and valuable information they had derived from them; to invite him to give a more extended course of Lectures on Mineralogy as well as Geology; and to make him a present of an elegant solar microscope — which was carried into effect by a committee of the class.

Canada. — The Quebec papers mention that the spring business in both provinces has opened upon a scale much less extended than for some previous years; this is attributed to the disturbed state of political affairs. Lord Amherst was hourly expected, letters having been received from him announcing his intention of sailing the third week in April.

Western Excursion. — The Buffalo Republican states that the new and elegant steam ship Thomas Jefferson, will proceed on an excursion for pleasure through the upper Lakes, on the sixth of June. She will visit, besides the ports on Lake Erie and Detroit, Sault de St. Marie, Mackinac, Green Bay, Chicago, Michigan City, and St. Joseph, embracing a distance of more than 2000 miles, through the Lakes Erie, St. Clair, Huron and Michigan, and the rivers, straits and bays, connected with them.

A New Orleans paper states that the small pox has broken out on the Mississippi river and rages from Memphis to Natchez, and thence to Natchitoches, and attributes this and other diseases to the very great negligence of voyagers on the western waters, and the very little care taken of them by the commanders of the boats, and adds, "we have personally witnessed these causes and effects, and must indignantly give our testimony against this culpable carelessness."

It is surprising with what rapidity towns sometimes spring up in the United States. In illustration of this, we instance the town Wetunka, on the Alabama river. Scarcely any body in this region of country has ever heard of the town of Wetunka; yet it is already a place of very considerable size and importance. Two years ago, the site of Wetunka was a wilderness, but now it contains twelve hundred inhabitants, and is rapidly on the increase. It has its newspaper, public houses, literary societies, and all the other concomitants incident to a flourishing place. It is represented as being a town of considerable business, and affords a good market for large quantities of cotton.

Cincinnati Whig.

"The pains of Memory." — Mr. Rogers, the author of the "Pleasures of Memory," has been robbed by a confidential servant, in whom he placed implicit confidence, of his valuable plate. As a specimen of the Manage of the Poet, we give a list of the articles stolen, — four double chased dishes worth \$5,000; 100 pieces of plate for dinner and tea; a massy silver teakettle; 2 splendid silver vases; and a large number of spoons. We wish all men of genius were well supplied or could as well bear their losses. — Albany Advertiser.

"We are all Shoe-makers in our town except the Minister — and he makes Boots!" we once heard remarked by a Lynn manufacturer, and scarcely any one in passing that flourishing town, would be disposed much to discredit the manufacturer's statement.

In a town in the immediate vicinity of Lynn, where there is also a general attention paid to supplying the public with good understandings, the public spirited citizens have within a few years displaced the house of worship erected by their venerated fathers, and supplied its place by one suited to the taste of the present age. Whether out of respect to the memory of old times, or whether it is intended as a workshop for their minister to make his boots in, we did not inquire; but as we recently passed rapidly through the town, it was rather a novel sight to behold the steeple of the old meeting-house, after having been displaced from its wonted location, firmly based upon a new foundation — and well occupied by industrious workmen, plying theawl and hammering the lapstone! — Ports Journal.

Fantastical Parade. — On Monday last, the day of regimental training in this place the public witnessed one of those queer things denominated a *fantastical parade*. It was composed principally of quite young men, a majority of whom are minors, but who, notwithstanding, had things so arranged as to appear in very ridiculous plight. It seemed that all the old clothes of the town had been collected, and patched with cloth of various colors, and stuffed or stretched. To this was added every sort of ludicrous head dress imaginable, with stumps of brooms, and all other kinds of strange equipments for arms; the music was corresponding, and an old stove-pipe was hauled on a dray by a mule for artillery. Blind, worn out and deformed horses were procured for their officers to ride. The whole furnished one of the most laughable sights we have ever beheld. Officers and men, with the odd assortment of names on their roll, including their dress and accoutrements, were enough to make the lookers on believe that they were inhabitants of another planet or had just merged from Pluto's smoky dominions.

So much for a Fantastical Parade, and the useless militia system which excites such indignation as is always evinced when men are trained apparently for no other purpose but to make them weary.

After next year it is said the canals and railroads in Pennsylvania, will pay for themselves, and all the taxes raised for them may be removed.

The steamboat *Majestic* at Memphis, Tennessee, burst one of her boilers on the 13th ult., by which accident about forty persons lost their lives.

Expenses of Wars. — Since the year 1000 there have been twenty-four different wars between England and France, twelve between England and Scotland, eight between England and Spain, and seven with other countries — in all fifty-one wars. There have been six wars within 100 years, viz.:

	Cost.	Destruction of life.
1. War ending 1697	£21,500,000	100,000 slain, 80,000 died of the famine.
2. War began 1702	43,000,000	Not ascertained.
3. War began 1739	48,000,000	
4. War began 1756	111,000,000	250,000
5. American war, 1775	139,000,000	200,000
6. Last war, began 1793	750,000,000	2,000,000 among all the belligerents.

At the conclusion of the war which ended in 1697, the national debt was £21,500,000. At the conclusion of the last war, in 1815, the national debt amounted to no less than £1,050,000,000. — Eng. Paper.

A letter dated Galea, Ill. 25th ult., states that more than 1000 emigrants, bound to the lead mines, have already arrived there this season, although navigation has been open but six days. The writer says he has no doubt the population of the mines will be increased 4,000 by the first of July.

The Chester County (Pa.) Register represents the prospect of winter crops throughout the County, as very good; though it is supposed that in some other parts of Pennsylvania the prospect of the wheat crop is rather indifferent, in consequence of the hard winter; the rye appears to have come off better.

A lawyer, pleading a cause against a lady, indulged in a multitude of digressions, which overcome the patience of the lady, who interrupted him. "My Lord," said she, "here is the case in a single word — I engaged to pay to the opposing party a certain sum, for a piece of tapestry of Flanders, with figures as handsome as your lordship; he attempted to palm upon me a wretched daub, with figures as ugly as the counsel opposed to me, am I not released from my bargain?" The comparison, which flattered the vanity of the judge, completely disconcerted the opponent, who had no reply to make, and the lady gained her cause.

Accommodation. — David Hume and R. B. Sheridan, were crossing the water to Holland, when a high gale arising, the philosopher seemed under great apprehension lest he should go to the bottom. "Why," said his friend, "that will suit your genius to a title; as for my part, I am only for skimming the surface."

A writer in the New York American suggests as one of the causes of the present state of prosperity of the country, the general disuse of intoxicating liquors. There is truth in the suggestion, and it affords one of the strongest arguments for the prevalence of temperate habits in a community.

Judge Story recently decided, in Boston, that an affirmation by the foreman of the grand jury for the United States Court, was not sufficient in that court, though in the State Court it was allowed. The protesting jurymen consequently took the prescribed oath.

The New Orleans Bee says, the coffee plant and tea shrub are known to grow well in Louisiana, but unfortunately the planters have neither time nor taste to attend to their cultivation.

The following stanzas are ironically ascribed to Sir Walter Scott, bart. of the 15th Hussars:

TEMPORA MUTANTUR.  
The times are changed — we, modern warriors,  
Despising cannon shot and sabre scars,  
Go to a ball, all arrogance and fuss,  
Because a ball has never come to us!

Mobs. — The character of a mob is settled, not by the merits of the case, but by circumstances.

The mob who destroyed the tea in Boston 60 years ago are now venerated, and almost canonized by us because they were successful, and our liberty followed. But the men who owned the tea doubtless thought them robbers, and king George called them rebels.

The mob who destroyed the Bastille, were Patriots! their cause triumphed. But had they failed, they might have been lodgers there gratis, and been prisoners and criminals!

The plague raged with such fearful mortality at Alexandria, that the streets were encumbered with dead bodies. Out of 19,000 attacked with the plague, 10,000 up to March 23d had died.

A white woman and a mulatto female, in Richmond, Va. both died the same day in consequence of a fit of passion.

Dreadful havoc by lightning. — The formidable and Satel, Spanish slaver, captured on the African coast by British cruisers, had 712 slaves, of whom 296 were afterwards struck by lightning?

## Appointments.

The Editor will preach, Providence permitting, in the New Court House, Augusta, next Sunday. He also expects to preach in Pittston on Sunday after next.

Br. Seth Stetson will preach in Milburn next Sunday.

## DIED.

In Bangor, Araline Augusta, wife of Henry A. Downe, aged 26.

In Atkinson, Nancy, wife of Samuel Miller, 28.

In Newcastle, Hannah, wife of George Jones.

In Kittery, on the 30th ult. SARAH FENNEL.

daughter of Mr. John Pennell, aged 12 years. The death of so amiable and promising a child — the premature withering of so bright a flower — has inevitably brought a tide of anguish into the afflicted hearts of parents. We trust, however, they may find their sorrows alleviated by the precious Gospel hope of a future re-union in a world of love and happiness. — "Suffer little children," said Jesus, "to come unto me, and forbid them not; for of such is the kingdom of heaven." Sarah died with a full confidence in the gracious merits of her dear Redeemer, and in the belief of the immortality and felicity of the soul. Ever this, we trust, she has joined the blessed assembly of redeemed spirits, and is engaged in celebrating the praise of her eternal Father and Savior, waiting for His time when her friends now mourning on the earth shall be called to participate in her heavenly joys.

To HENRY B. HOSKINS, Esquire, one of the Justices of Peace for the County of Kennebec.

YOU are hereby requested to call a meeting of the GARDINER IRON MANUFACTURING COMPANY to be held at the office of R. H. GARDINER in Gardiner on Saturday the 11th day of July next at 4 o'clock in the afternoon for the following purposes:

- 1st. To choose a Moderator of the meeting, and all such Officers as are customary or requisite for managing the concerns of the Company.
- 2d. To examine into the concerns of the Corporation and determine whether the business shall be further prosecuted on account of the Corporation; and in what manner, and to lease for any term of years, or sell the whole or any part of the property.
- 3d. To determine upon the mode of calling future meetings.
- 4th. To declare any dividend of the profits or property and to act on any other business which may be brought before them.

Signed, R. H. GARDINER, JOHN STONE, PETER GRANT.

Gardiner, June 6th, 1835.

KENNEBEC, ss. To R. H. Gardiner, Esquire, GREETING.

YOU are hereby directed to notify and warn the proprietors of the Gardiner Iron Manufacturing Company to meet at the time and place and for purposes named in the foregoing application by causing an attested copy of the foregoing application and this warrant to be published in the Eastern Argus the paper designated to print the Laws of this State and also in the Christian Intelligencer & Gardiner Chronicle a public newspaper printed in Gardiner in said County three weeks successively, the last publication to be at least fourteen days before the time of said meeting.

Dated at Gardiner aforesaid this seventh day of June in the year of our Lord eighteen hundred and thirty-five.

Signed, HENRY B. HOSKINS, Jus. of Peace.

A true copy. Attest: R. H. GARDINER.

## STATE OF MAINE.

KENNEBEC, ss. To the several Sheriffs of our Counties of Kennebec, York, Cumberland, Lincoln, Oxford, Somerset, Hancock, Penobscot, Washington, and Waldo, or either of their Deputies, Greeting.

WE COMMAND you to attach the Goods or Estate of CALVIN WING of Waterford in the County of New York, Machinist — to the value of three hundred dollars; and to summon the said Wing (if he may be found in your precinct) to appear before our Justices of our Court of Common Pleas, next to be holden at Augusta, within and for our said County of Kennebec, on the second Tuesday of December next; Then and there in our said Court to answer unto JOHN P. FLAGG, in a plea of the case for that the said Wing in said County of New York, on the twentieth day of March last past, by his Note of hand of that date by him signed for value received promised one Aaron A. Wing to pay him or order two hundred and thirty-five dollars in ninety days with interest which time has elapsed and said Aaron there afterwards, to wit, on same day by his endorsement of said Note for value received ordered the contents then unpaid to be paid to the plaintiffs agreeably to the tenor thereof of which said Calvin then and there had notice and thereby became liable and in consideration thereof then and there promised the plaintiffs to pay the same sum on demand — yet said Wing though requested the same has not paid. To the damage of the said plaintiffs (as they say) the sum of three hundred dollars, which shall then and there be made to appear, with other due damages. And have you there this writ with your doings thereon.

Witness, EZEKIEL WHITMAN, Esquire, at Augusta, this twenty-fifth day of November, in the year of our Lord one thousand eight hundred and thirty-three.

J. A. CHANDLER, Clerk.

A true copy. Attest: J. A. CHANDLER, Clerk.

## STATE OF MAINE.

KENNEBEC, ss. At a Court of Common Pleas begun and holden at Augusta in and for said County on the second Tuesday of April A. D. 1835.

AND now in this term the Court order that the President, Directors and Company of the Franklin Bank notify the said Calvin Wing to appear at the next term of said Court to be holden at said Augusta on the second Tuesday of August next, by publishing a true and attested copy of this writ and of this order of Court thereon, three weeks successively in the Christian Intelligencer, the last publication to be at least thirty days before said next term, that he may then and there appear and show cause (if any he have) why judgment should not be rendered against him for the sum alleged in the plaintiff's writ to be due.

A true copy of writ and order of Court thereon. Attest: J. A. CHANDLER, Clerk.

## STATE OF MAINE.

KENNEBEC, ss. At a Court of Common Pleas begun and holden at Augusta in and for said County on the second Tuesday of April A. D. 1835.

AND now in this term the Court order that the President, Directors and Company of the Franklin Bank notify the said Calvin Wing to appear at the next term of said Court to be holden at said Augusta on the second Tuesday of August next, by publishing a true and attested copy of this writ and of this order of Court thereon, three weeks successively in the Christian Intelligencer, the last publication to be at least thirty days before said next term, that he may then and there appear and show cause (if any he have) why judgment should not be rendered against him for the sum alleged in the plaintiff's writ to be due.

A true copy of writ and order of Court thereon. Attest: J. A. CHANDLER, Clerk.

## THE TICONIC.

Capt. WM. E. HARRIMAN.

HAVING been put in complete order, will run during the present season, when the water is sufficiently high between

WATERVILLE and BATH.

Leave WATERVILLE every Monday, Wednesday and Friday morning at 8 o'clock.

Leave BATH every Tuesday, Thursday and Saturday morning at 7 o'clock.

FARE.

From Waterville to Augusta, 75 cts.

" " " Gardiner, 87 1-2

" " " Gorham, 1 00

" " " Richmond, 1 50

" " " Bath, 2 00

Intermediate places in proportion.

When the water is too low for the Ticonic to go to Waterville, she will run between AUGUSTA and BATH every day (Sundays excepted) at the same rates of Fare.

Freight taken at the usual rates.

Apply to the Master on board, or to Capt. DAN'L PAINE, Waterville — B. HODGES, Augusta — WM. TODD, Hallowell — A. T. PERKINS, Gardiner — GEO. RICKER, Bath.

Gardiner, April 24, 1835.

## NOTICE.

ALL the demands of the late firm of JOSEPH D. LORD & Co. due for subscriptions to the CHRISTIAN INTELLIGENCER, are left with Augustus Allen, Esq., of Hallowell, for collection. An immediate attention will save trouble.

JOSEPH D. LORD.

May 20, 1835.

## FAIRFIELD'S REPORTS.

JUST published and for sale by WILLIAM PALMER, Reports of Cases argued and determined in the Supreme Judicial Court of the State of Maine, by JOHN FAIRFIELD.

May 19, 1835. 210

## STRAY HORSE.

STRAYED from the Subscriber, in Gardiner, on the 25th of last month, a dark red HORSE, dark mane, 5 years old. Whoever will return said Horse to the Subscriber in Gardiner, or give information where he may be obtained, shall be suitably rewarded.

LEWIS MASON.

Gardiner, June 8, 1835. 30\*24

A PRIME Assortment STAPLE & FANCY DRY GOODS

Just received and for Sale by CHAS. TARBELL.

## STATE OF MAINE.

KENNEBEC, ss. To the several Sheriffs of our Counties of Kennebec, York, Cumberland, Lincoln, Oxford, Somerset, Hancock, Penobscot, Washington, and Waldo, or either of their Deputies, Greeting.

WE COMMAND you to attach the Goods or Estate of CALVIN WING of Waterford in the County of Saratoga, State of New York, to the value of one hundred dollars; and for want thereof to take the body of the said Calvin (if he may be found in your precinct) and him safely keep, so that you have him before our Justices of our Court of Common Pleas, next to be holden at AUGUSTA, within and for our said County of KENNEBEC, on the second Tuesday of April next; Then and there in our said Court to answer unto ABNER SMALL of Gardiner in said County — Shoemaker — in a plea of the case for that the said Calvin at said Gardiner on the twenty-seventh day of July, Anno Domini eighteen hundred and thirty by his Note of hand of that date by him signed for value received promised the plaintiff to pay him or order the sum of four dollars 20 100ths on demand and interest till paid: — Also for that the said Calvin at Augusta on the day of the purchase of this writ, being indebted to the plaintiff in the sum of thirty dollars 44 100ths according to the account annexed then and there in consideration thereof promised the plaintiff to pay him the same due on demand — Yet the said defendant though often requested hath not paid the same. To the damage of the said plaintiff (as he says) the sum of one hundred dollars, which shall then and there be made to appear, with other due damages. And have you there this writ with your doings thereon.

Witness, EZEKIEL WHITMAN, Esquire, at Augusta, this twenty-seventh day of November, in the year of our Lord one thousand eight hundred and thirty-three.

J. A. CHANDLER, Clerk.

A true copy. Attest: J. A. CHANDLER, Clerk.

## STATE OF MAINE.

KENNEBEC, ss. At a Court of Common Pleas begun and holden at Augusta in and for said County on the second Tuesday of April A. D. 1835.

AND now in this term the Court order that the said Abner Small notify the said Calvin Wing to appear at the next term of this Court to be holden at said Augusta in and for said County on the second Tuesday of August next by publishing an attested copy of this writ and of this order of Court thereon, three weeks successively in the Christian Intelligencer, the last publication to be at least thirty days before said next term, that he may then and there appear and show cause (if any he have) why judgment should not be rendered against him for the sum alleged in the plaintiff's writ to be due.

A true copy of writ and order of Court thereon. Attest: J. A. CHANDLER, Clerk.

## STATE OF MAINE.

KENNEBEC, ss. To the several Sheriffs of our Counties of Kennebec, York, Cumberland, Lincoln, Oxford, Somerset, Hancock, Penobscot, Washington, and Waldo, or either of their Deputies, Greeting.

WE COMMAND you to attach the Goods or Estate of CALVIN WING of Waterford in the County of Saratoga, State of New York, to the value of one hundred dollars; and for want thereof to take the body of the said Calvin (if he may be found in your precinct) and him safely keep, so that you have him before our Justices of our Court of Common Pleas, next to be holden at AUGUSTA, within and for our said County of Kennebec, on the second Tuesday of April next; Then and there in our said Court to answer unto JOHN P. FLAGG, in a plea of the case for that the said Calvin at Augusta on the day of the purchase of this writ being indebted to the plaintiff in the sum of fifty dollars and forty-eight cents, according to the account annexed, then and there in consideration thereof promised the plaintiff to pay them the same due on demand. Yet the said defendant though requested hath not paid the same. To the damage of the said plaintiffs (as they say) the sum of one hundred dollars, which shall then and there be made to appear, with other due damages. And have you there this writ with your doings thereon.

Witness, EZEKIEL WHITMAN, Esquire, at Augusta, this twenty-seventh day of November, in the year of our Lord one thousand eight hundred and thirty-three.

J. A. CHANDLER, Clerk.

A true copy. Attest: J. A. CHANDLER, Clerk.

## STATE OF MAINE.

KENNEBEC, ss. At a Court of Common Pleas begun and holden at Augusta in and for said County on the second Tuesday of April A. D. 1835.

AND now in this term the Court order that the said John P. Flagg notify the said Calvin Wing to appear at the next term of this Court to be holden at said Augusta on the second Tuesday of August next by publishing an attested copy of this writ and of this order of Court thereon, three weeks successively in the Christian Intelligencer, the last publication to be at least thirty days before said next term, that he may then and there appear and show cause (if any he have) why judgment should not be rendered against him for the sum alleged in the plaintiff's writ to be due.

A true copy of the writ and order thereon. Attest: J. A. CHANDLER, Clerk.

## STATE OF MAINE.

KENNEBEC, ss. To the several Sheriffs of our Counties of Kennebec, York, Cumberland, Lincoln, Oxford, Somerset, Hancock, Penobscot, Washington, and Waldo, or either of their Deputies, Greeting.

WE COMMAND you to attach the Goods or Estate of CALVIN WING of Waterford in the County of Saratoga, State of New York, to the value of one thousand dollars; and for want thereof to take the body of the said Calvin (if he may be found in your precinct) and him safely keep, so that you have him before our Justices of our Court of Common Pleas, next to be holden at AUGUSTA, within and for our said County of Kennebec, on the second Tuesday of April next; Then and there in our said Court to answer unto JOHN P. FLAGG, in a plea of the case for that the said Calvin at Gardiner in said County on the fifteenth day of November Anno Domini eighteen hundred and twenty nine by his Note of hand of that date by him signed for value received promised the plaintiff to pay him or order the sum of three hundred and seventy-three dollars 92 100ths on demand and interest till paid. Yet the said defendant though often requested hath not paid the same. To the damage of the said plaintiff (as he says) the sum of one thousand dollars, which shall then and there be made to appear, with other due damages. And have you there this writ with your doings thereon.

Witness, EZEKIEL WHITMAN, Esquire, at Augusta, this twenty-seventh day of November, in the year of our Lord one thousand eight hundred and thirty-three.

J. A. CHANDLER, Clerk.

A true copy. Attest: J. A. CHANDLER, Clerk.

## STATE OF MAINE.

KENNEBEC, ss. At a Court of Common Pleas begun and holden at Augusta in and for said County on the second Tuesday of April A. D. 1835.

AND now in this term the Court order that the said John P. Flagg notify the said Calvin Wing to appear at the next term of this Court to be holden at said Augusta on the second Tuesday of August next by publishing an attested copy of this writ and of this order of Court thereon three weeks successively in the Christian Intelligencer the last publication to be at least thirty days before said next term, that he may then and there appear and show cause (if any he have) why judgment should not be rendered against him for the sum alleged in the plaintiff's writ to be due.

A true copy of the writ and order thereon. Attest: J. A. CHANDLER, Clerk.



For the Christian Intelligencer.

## ON THE DEATH OF A FRIEND.

O thou dread Power that reign'st on high,  
Lend, lend thy listening ear;  
Even thou that heed'st the raven's cry,  
Or humbled spirits hear.

A valued friend from earth has fled.  
Thy spirit call'd her home;  
Her form lies low among the dead—  
The dark and lonely tomb.

In life's gay prime thou did'st declare,  
Her number'd days were o'er;  
—That low'd one, virtuous and fair,  
On earth we see no more.

Each mental charm that binds to earth,  
Grim death hath snatch'd away;  
Involuntarily and modest worth,  
Fast hastens to decay.

O grant thy grace in copious streams,  
Those wounded hearts to heal;  
O may, those bright immortal beams,  
Their troubled spirits feel.

Thou knowest, O God, our frail estate,  
Thou see'st our every tear;  
O may thy love, with joy elate,  
Dispel each mourn'ring fear.

A—L.

## FUNERAL CEREMONIES OF THE ARABS.

The Arabs, who set little value on the lives of mankind, respect their remains, and take the utmost care of their interments; the want of it they consider one of the greatest misfortunes that can happen, and they die with composure when they are certain of leaving some one behind them to bury them. The severest punishment, therefore, among them is to be cut to pieces and thrown to the dogs. Their funeral ceremonies, as far as I have had an opportunity to observe them, are as follows:—Scarcely has the Arab breathed his last, when his body is carefully washed; after which it is wrapped up in a winding-sheet of white cloth, reserved by the Arabs for that purpose. This cloth is manufactured in the town of Arabia; but they set a much higher value upon that which is brought them by pilgrims from Mecca, and which has been blessed by the principal Imam.—This benediction is expensive, it is true; but the singular favors annexed to it make them forget what it costs. As soon as the dead body is purified, it is laid upon a kind of litter, and is carried to the place of interment, either on horseback, or by the friends and relations of the deceased. While the men are employed in digging the grave, the women squat down in a circle around the body, which they feel and uncover, and afterwards converse together with much indifference; but every now and then they break off their discourse, to give vent to their lamentations, to ask the body questions, to beseech it, in the most earnest manner, to return again, and take up its abode amongst them. "Why," say they, "hast thou quitted us? Did we not prepare thy *courcouson* well? Shall thy children behold thee no more? At present, since thou hast plunged them into sadness and wo, nothing remains for them but to sigh and to weep. Ah! return again with us; nothing shall be wanting to thee. But thou hearest us no more; thou no longer givest us an answer to our words; thou hearest only our sighs," &c. and other expressions of the same kind, which I have often made the Arabs translate to me, whilst I was assisting at these mournful ceremonies. These dismal lamentations, which display a natural and pathetic eloquence, would have a powerful effect in moving the hearts of the spectators, did they not see these very women, a moment after, throw aside that external appearance of the deepest grief, talk and laugh together, and afterwards return to their former wailings. During these tender complaints, they tear their hair, and open the veins of their temples with their nails, while the blood trickles down mingled with their tears, and exhibits an appearance of the deepest despair. When the grave is finished, the body is deposited in it on its side, with the face turned towards the east. One of their *papas* puts into his hand a letter of recommendation to Mahomet; after which a kind of arch is formed over it with branches of trees, in order that the earth may not touch it. When the grave is covered with earth, other branches of trees are laid over it, with a quantity of large stones, to prevent savage animals from devouring the body in the night time. In the middle of the stones, an opening is left where they deposit earthen vessels, and other family utensils;—but this is only done to Arabs of a certain rank. Before they quit the grave, they erect in the middle of it a kind of funeral flag, which is generally a piece of the clothes of the deceased, fixed to the end of a stick. When the ceremony is finished, each returns home with the greatest tranquillity, and without showing, in their exterior appearance, any signs of the melancholy duty they had been discharging. The nearest relations and friends of the deceased go, from time to time, and visit his tomb. They remove some stones from it, and in part uncover the body, to see that the person has not returned to life; and when the smell convinces them of the contrary, they renew their wailings and lamentations as above described. Some scatter a little lime over the stones to make the tomb somewhat brighter. On every holiday the Arabs go in crowds to visit the tombs of their dead, and to bedew them with their tears.—*Poirer's Travels.*

There is scarce anything more disagreeable and offensive to me, than the common indolence of mankind about religion and truth in general.—*Dr. Lardner.*

## JEWISH MODE OF RECLINING AT MEALS.

"And one of the Pharisees desired him, that he would sit with him. And he went into the Pharisee's house and sat down with him to meat. And behold a woman in the city which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, and stood at his feet behind him, weeping, and began to wash his feet with tears, and wipe them with the hair of her head, and kissed his feet, and anointed them with the ointment." Luke vii: 36-38.

To many, this passage seems to involve a contradiction; and nothing tends so much to throw doubt and obscurity over divine Revelation, as the supposition that it clashes with known facts. To one unacquainted with Jewish customs, this passage would seem to relate an impossibility. If Jesus and others were, after our own manner, sitting at table, the woman certainly could not be behind them, while doing what is here related. She must, in that case, on the contrary, have been under the table. The chairs or seats, on which the guests would be seated, would of course, preclude any access to their feet from behind. And again, it is said, that she stood, while she bathed his feet with tears, and kissed them. This also is impossible. These inconsistencies will immediately disappear when the Jewish manner of reclining at meals is known, or when the Evangelist's words are literally translated, who, instead of saying *Jesus sat down*, says on the contrary that he *lay down*, (*aneklithe*) as the custom of the Jews then was.

The following from Dr. Cambell will render the passage plain.—*Impartialist.*

"At their feasts, matters were commonly ordered thus: Their couches were set in the form of a Greek letter, the table was placed in the middle, the lower end whereof was left open, to give access to the servants, for setting and removing the dishes, and serving the guests. The other three sides were enclosed by the couches, whence it got the name of *trichlinium*. The middle couch which lay along the upper end of the table, and was therefore accounted the most honorable place, and that which the Pharisees were said particularly to have affected, was distinguished by the name *protoklisia*. The guests lay with their feet backwards, obliquely, across the couches, which were covered, for their better accommodation, with such cloth, or tapestry, as suited the quality of the entertainer. As it was necessary for the convenience of eating, that the *couches* should be somewhat higher than the *table*, the guests have probably been raised by them three feet, and upwards from the floor. When these particulars are taken into consideration, every circumstance of the story becomes perfectly consistent, and intelligible. This also removes the difficulty there is in the account given by John of the paschal supper, where Jesus being *set*, as our translators render it, at table, one of his disciples is said, in one verse, to have been leaning on his bosom, and in another, to have been lying on his breast. Though these attitudes are incompatible with our mode of sitting at meals, they were naturally consequent on theirs. As they lay forward, in a direction somewhat oblique, feeding themselves with their right hand, and leaning on their left arm; they no sooner intermitted, and reclined a little, than the head of each came close to the breast of him, who was next on the left. Now a circumstance (however frivolous in itself) cannot be deemed of no consequence which serves to throw light upon the sacred pages, and solve difficulties otherwise inextricable.—*Prelim. Dissertations, VIII, part iii. § 6.*

Keep your Newspapers.—A volume of newspapers is a book unbound. Why then should it be wantonly destroyed? The man who receives a weekly journal during twenty years, receives twenty volumes at least as valuable, as those with which he furnishes his shelves from the bookstore. If, instead of procuring them to be bound, he suffers them to be destroyed, the loss is as real as the loss of any other property. He may have read them to be sure; but they may be highly useful to him for reference hereafter, when what he has read shall have been forgotten, and he shall wish to recall it. A considerable portion of their contents is historical, and there is as much reason for preserving it as for preserving any other history. They contain, besides, a large variety of miscellaneous information. All this will be interesting at some future day. An expression of contempt for an old newspaper is very common, but not more rational, than would be the continuing of Hume's England, because many years have elapsed since it was written. What is news this week does indeed cease to be news the next; but then it becomes history, and the files of our periodical publications furnish many of the documents, from which the condensed histories of our country have been, and are to be compiled. Let every number of every periodical work be destroyed, and we take away from future generations nearly all knowledge of our doings, but what shall be contained in records of the nation, or handed down to them in the uncertain stories of tradition.

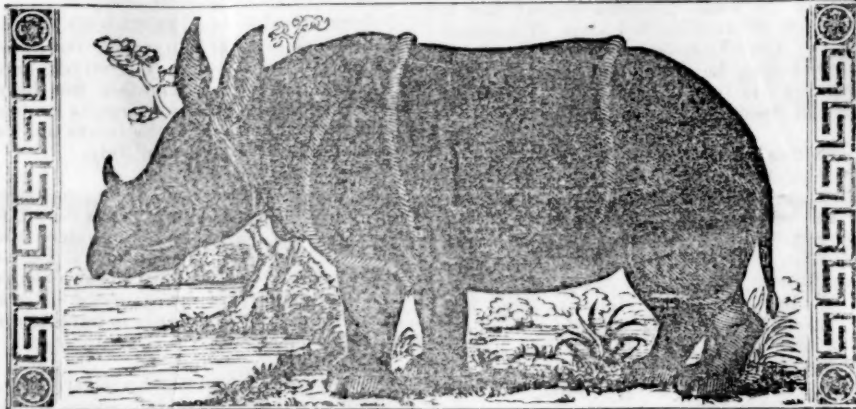
Are the consolations of God small with thee?—*Job.*

# THE ASSOCIATION'S CELEBRATED MENAGERIE AND AVIARY, FROM THEIR ZOOLOGICAL INSTITUTE, NEW-YORK.

EMBRACING ALL THE SUBJECTS OF NATURAL HISTORY AS EXHIBED AT THAT POPULAR AND FASHIONABLE RESORT DURING THE WINTER OF 1834-5.

WILL BE EXHIBITED IN GARDINER on the COMMON near the Church on THURSDAY the 18th day of June, 1835. Hours of exhibition from 1 to 5, P. M.

TICKETS OF ADMISSION 25 CENTS, CHILDREN UNDER 10 YEARS OF AGE HALF-PRICE.



## THE UNICORN,

OR ONE HORNED RHINOCEROS.



Asiatic Lion.



Royal Tigress.



Male Leopard.



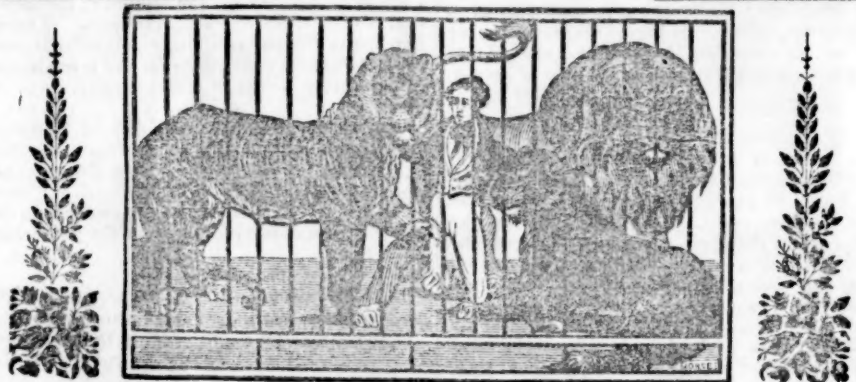
Panther.



Royal Tiger.



Female Leopard.



## LION, LIONESS, AND ROYAL TIGRESS.

The Keeper will enter the following Cages at 3 o'clock, P. M. viz:—To the Lion, Lioness and Royal Tigress, in the same cage, to the Lion, Lioness, Leopard and Leopardess, all confined in one cage; and to the Royal Tiger and Tigress. The inmates of these Cages form a most gigantic and imposing spectacle. This group of the most formidable and unconquerable of all the natives of the forest, furnishes to the mind of the spectator an insuperable barrier to the belief, that the rest of man could subjugate to his will and control these wild and ferocious animals. Yes, his credulity must at once be dispelled when he beholds the Keeper in their Cages, playing and frolicking with them, and all enjoying their wild pranks with as much seeming delight and innocence as children do their holiday gambols.



The Pelican.



Gnu, or Horned Horse.



The Striped Hyena.



The Male Leopard.



Male Dromedary.



Ostriches.



The Zebra.



A Pair of Kangaroos.



The Cassowary.



The Vulture.



The Spotted Hyena.



The Spotted Panther.



Bactrian Camel.



Emu.

## THE ELEPHANT.

The public are respectfully informed, that one of the Elephants is provided with a Splendid Saddle, trimmed and decorated after the Eastern style, similar to the print here represented, and of sufficient capacity to contain six persons, who may ride upon his back with perfect safety and pleasure to themselves.

This Menagerie and Aviary occupies 49 Spacious Carriages, Wagons, &c. THE SAME ARE DRAWN BY 120 Splendid Grey Horses, AND SIXTY MEN, (INCLUDING FOURTEEN MUSICIANS) are required to complete its operations.

On entering the Town or Village the ZOOLOGICAL BAND consisting of 14 Musicians conveyed in a splendid Carriage will announce the arrival of the grand Cavalcade by playing some favorite airs preceded by the famous War Elephant ROMEO dressed in his

original paraphernalia. The Elephant will also, during the hours of performance, be brought into the circle, thereby affording an opportunity to those who have not the pleasure of taking a social ride upon this majestic animal.

Seats will be provided for 1000 persons. Ladies and children always having the preference. There will also be exhibited in this place on the above day, a MUSEUM, and also a large Anaconda or terrific Serpent of Java, nearly 18 feet long, and a Boa Constrictor, or strangling Serpent, nearly 14 feet long. Admission to the Museum 12 1-2 cents;—children under the age of 10 years half price.

For further particulars see large bills posted up at the principal Hotels.

## STATE OF MAINE.

An additional Resolve relating to the Blind.

**RESOLVED**, That a sum not exceeding Four Thousand Dollars be and the same is hereby appropriated out of the Treasury of this State, to be expended by the Governor, with the advice and consent of the Council, at their discretion, in defraying in whole or in part, the expense of placing and educating at the New England Asylum for the education of the Blind in Boston, those indigent blind persons in this State, whose names have been returned to the office of the Secretary of State, agreeably to a Resolve passed March 11th, 1834, or such part of them, as the Governor and Council may deem proper to select as the most fit subjects for said Institution. *Provided* however, That prior to the placing of any such blind persons at said Institution, the Governor shall cause them to be examined by some skillful Surgeon or Surgeons, and if in the opinion of said Surgeon or Surgeons, such persons can be restored to sight by Medical treatment or Surgical operation, and if they, or their parents or guardians should be desirous that such treatment or operation should be so applied, and satisfactory evidence thereof be made known to the Governor and Council, they may apply a part of said sum as herein provided, to defray the necessary charges for such Medical treatment or Surgical operation; and such other incidental expenses arising therefrom as they may think proper.

In the House of Representatives, March 24, 1835, Read and Passed. JONA. CILLEY, Speaker. In Senate, March 24, 1835, Read and Passed. JOSIAH PIERCE, President. March 24, 1835.—Approved. ROBERT P. DUNLAP, Secretary of State.

FOR the purpose of making the examinations contemplated by the preceding Resolve, "Skillful Surgeons" will be in attendance, at this place, on Tuesday, the 23d day of June next—and all persons who are desirous of availing themselves of the bounty of the State, as therein provided, are requested to meet at Stevens' Hotel on that day.

By order of the Executive. ROSCOE G. GREENE, Secretary of State. Augusta, May 15th, 1835. \*Printers of Newspapers, who publish the Laws of the State, are requested to give the preceding notice and Resolve three Weekly insertions.

## CELEBRATED HORSE POWDER.

The various diseases to which the HORSE is subject, have occasioned many remedies to be offered to the public, under different forms with high encomiums. Some of these are injurious—others at best, of little use. A judicious and useful combination has long been desired. This is recommended in the following cases: For Horses foundered by eating to excess, or drinking cold water when warm, to such as discover any symptoms of Glanders, the Distemper, Coughs, and Yellow Water, or are exposed to infection by being with other Horses affected with these complaints, and in all cases attended with feverish symptoms, sluggishness, loss of appetite or depression of spirits.

The dose for a sick Horse is one table-spoonful night and morning, mixed with a light mess of short feed, or made into a drench: when intended to keep a Horse in health, a table-spoonful once a week will be sufficient, and at the same time a table-spoonful of Salts in his food.

Prepared and sold by JAMES BOWMAN, GARDINER, MAINE.

We the undersigned having examined the Recipe for making the Horse Powder prepared by James Bowman, Gardiner, Me. do not hesitate to say it is a scientific combination, and from experience and observation we are persuaded to say that it is a good preparation for many diseases of Horses for which it is recommended.

D. NEAL, D. H. MIRICK. We the subscribers having made use of the Horse Powder prepared by James Bowman, Gardiner, Maine, do cheerfully recommend them to the public for Distemper and Coughs. CHARLES SAGER, A. T. PERKINS, J. D. GARDINER, SAMUEL HODGSON, BENJ. HODGES, JOHN HELDRIDGE.

ALSO—THE Genuine "ROLLINS' IMPROVED LINIMENT" for Horses and Oxen, and even for Persons afflicted with Rheumatism, Strains, Sprains or Chills—It is not second to any other Liniment, British Oil or Opodeldoc now in use. 23 ly.

**Saw Mill Gear.** TO be sold low the gear of a Saw mill, consisting of WATER WHEELS with iron rims, cranks, &c. RAG WHEELS and also a MILL CHAIN 109 feet in length.

The above will be sold together or separately. H. B. HOSKINS, Agent. Gardiner, June 20, 1834.

**FEATHERS** JUST received and for sale by GREEN & WARREN. July 8, 1834.

**CHARLES H. PARTRIDGE, TAILOR,**

WOULD respectfully inform the citizens of Gardiner and vicinity that he has taken the shop opposite C. Sager's Hotel, where he intends carrying on the Tailoring Business in all its branches. He flatters himself that by constant attention to the business, he may share a part of the public patronage. Particular attention will be paid to Cutting. Gardiner, April 11, 1835. 16 3a

**BOOTS AND SHOES.**

A Prime assortment Ladies' KID and PRUNELLA SHOES—GAITER BOOTS—Misses' and Children's KID, PRUNELLA and LEATHER SHOES: Gentlemen's MOROCCO and HORSE-HIDE BOOTS.

—ALSO—Gentlemen's superior Calf-Skin Boots and Shoes Manufactured by Mr. SAMUEL HARRIS. For sale by CHARLES TARBELL.

**Lumber Dealers, Take Notice.** TWO first rate SHINGLE MACHINES, made by an experienced workman and warranted to be as good work as any in use if rightly managed, are offered low to close a concern. For further particulars apply to JAMES G. DONNELL of Gardiner, Me., where said Machines may be seen, or by letter to the subscriber in Boston, Mass. SAMUEL BOYDEN. February 24, 1835. 9